the soul in humanity is meant to be drawn to the Divine Spirit and is His associate in the play of Imperfection here, in the delight of perfect being •otherwhere, the Lila may still remain a paradox, but it ceases to be a cruel or revolting paradox; it 'can at most be regarded as a strange mystery and to the reason inexplicable. To explain it there must te two missing elements, a conscious assent by the ;soul to this manifestation and a reason in the All-Wisdom that makes the play significant and intelligible.

The strangeness of the play diminishes, the paradox loses its edge of sharpness if we discover that, although fixed grades exist each with its •appropriate order of nature, they are only firm steps for a progressive ascent of the souls embodied in forms of matter, a progressive divine manifestation which rises from the inconscient to the supercon-;scient or all-conscient status with the human consciousness as its decisive point of transition. Imperfection becomes then a necessary term of the manifestation: for, since all the divine nature is concealed but present in the Inconscient, it must be gradually delivered out of it; this graduation

necessitates a partial unfolding, and this partial
•character or incompleteness of the unfolding neces-
sitates imperfection. An evolutionary manifestation
demands a mid-stage with gradations above and
under it,—precisely such a stage as the mental
consciousness of man, part knowledge, part ignor-
,ance, a middle power of being still leaning on the